

## RELIGIOUS.

[For the Boston Recorder.]

## CLAIMS OF EPISCOPACY EXAMINED.

What are the claims of Episcopacy? We know that there is abroad a sickly spirit of *charity*, which is offended when anything is said against the doctrines or practices of any particular sect or denomination. But, as Protestants, we think every opinion should be brought to the test of a thorough examination. (We are not unwilling to submit our own views to such examination; and when we attempt to discuss those of other denominations, if we treat them fairly, they have no reason to complain.)

What, then, are the claims of Episcopacy? The high church views of Episcopacy are now the prevailing views of the sect; and these are essentially Popish. They look to the church of Rome as their Mother. They maintain that bishops are successors of the apostles; and that ministerial ordination and the confirmation of the laity is only valid when administered by one who can trace his ordination back through the dark ages to the Apostles. Of course, all the ministers who have not received their ordination through a direct line of bishops from the Apostolic age, are no ministers at all; and all churches formed of persons who have not received episcopal confirmation are no churches at all. Then, as a consequence, all our Congregational churches are no churches at all; all our ministers are laymen; all our baptisms are void; and our ordinances are administered without authority, by laymen, to converts and not to churches.

Now, although we believe the thirty-nine articles, and are willing to give credit for piety to the Evangelical portion of the Episcopal church; yet we say that there is no ground for charity and good feeling, when such claims are set up. One of two things we are bound to do: either all become Episcopalians, or else to resist such claims as we would resist the supremacy of the Pope. If the claims of Episcopacy are well grounded, then we are all wrong, and cannot be right, or have any claim to the name of churches of Christ, till we become Episcopalians. If they are not well founded, then they are arrogant assumptions, which go to cut off all ground of fellowship and Christian intercourse.

We have been induced to write this article in consequence of the use that has been made of the Nestorian bishop, now on a visit to this country, to give credit to these claims, by bringing forward the usages of an ancient church, in order to trace up Episcopacy, to the days of the apostles. But, the fact that the Oriental churches are Episcopalians proves nothing to the point; and if it did, it would prove too much. If we are to take them as the model of primitive church government, we must take them in full; and then we must not stop with bishops and archbishops; as the church of England does; but we must go on, and have our Patriarch, and put the sword into his hand, and make him the head of both church and state. This is the universal character of Oriental Episcopacy, not excepting the Nestorians in the mountains, who have never been affected in their ecclesiastical affairs by subjection to the Turks.

But, the fact that this sect has always had this form of government proves nothing at all as to the primitive form of church government; for they date their origin no farther back than the year 431, when Nestorius, their founder, was deposed and excommunicated for alleged heresy, by the general council of Ephesus. But, no one disputes that, at this era, the form of church government was generally Episcopal, of the highest order. The point in dispute lies further back. We deny that there is any evidence that episcopacy existed, in the days of the apostles, or for at least two hundred years afterwards. Concerning this period, Milner, author of the History of the Church, himself an Episcopalian, says:

"An endless maze of controversy presents itself here: nor does there appear to be any certain divine rule on this subject. Men may serve God acceptably under very different forms of government; and in point of fact, these modes were different in different places, during the primitive ages of Christianity." He says, moreover, that the prevailing practice, so far as history enables us to discover it, "materially differed from that, which now exists in the world."

The Episcopal claim is founded on the assumption that an order of men was appointed by God, as their successors, answering to that of apostles and bishops. They admit that the term bishop, wherever it is used in the New Testament, means the same as elder or overseer, answering to that of pastor among us; but maintain that the successors of the apostles were too modest to assume an equality with the apostles, and therefore called the second grade of ministers of their title, and gave them that of *priest*—(an office, by the way, which cannot be held by any man since Christ's day; for priests are ordained to offer gifts and sacrifices; (Heb. 8: 3) but no such sacrifices are required now, since Christ has, by one offering, perfected forever them that are sanctified.) Thus, however, is but a miserable shift to avoid a difficulty. There is not the slightest evidence in the New Testament that the apostles had any successors; or that they left to the churches any other officers than those of pastors and deacons.

All that was peculiar in the apostolic office was of a nature not transmissible. On this subject instead of giving our own explanations, we will present our readers with the testimony of Dr. Wately, Archbishop of Dublin. Coming from a high position of the church of England, the testimony is invaluable. In his "Kingdom of Christ Unlabeled," he says, "Successors in the apostolic office, the apostles have none. As witnesses of the resurrection, as dispensers of miraculous gifts, they have no successors." The apostolic office, like that of Prophets, was extraordinary—given them for establishing the order of the Christian church; and of course, when that order was established, their peculiar office ceased; but their office as *Ministers of the word*, (the most impor-

tant of all,) was transmitted from them to the Christian ministry generally. Paul says, "He gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers." It does not appear, from this, that the offices of apostle, prophet, and evangelist, were given to the same people as the office of *pastor and teacher*. These are offices required only at peculiar times and in peculiar circumstances. They are not permanent, but extraordinary offices.

But, it may be asked, if diocesan episcopacy was not the primitive order of the church, how can we account for the fact that this form of government came so early to prevail generally throughout the Christian church? This is easily accounted for. Archbishop Whately says, "A church and a diocese cease to have been, for a considerable time, co-extensive and identical. And each church or diocese, seems to have been perfectly independent, as far as regards any power of control." And Milner says that, before the end of the third century, "distinct parishes, with presbyters allotted to them, were not yet known in cities."

Now, taking these admissions of learned episcopal writers, as what we believe to be the matter of fact—that originally, the office of bishop was simply that of the pastor of a single church, and it is easy to account for the hierarchy which has grown out of it. When the gospel was first preached among the heathen, only a small number, in comparison with the whole, believed; so that, in a very large city, only one church would be organized; and this would probably embrace all the believers in a large extent of country around. This is just what is now taking place among the heathen. Mr. Con's church, at Hilo, on the Island of Hawaii, embraces upwards of 6,000 members; and his parish extends farther than from Plymouth to Newburyport. It will be easily seen, that, as the gospel continued to be preached, the number of Christians in the cities would be greatly increased, and new converts added, from a great distance in the country. In this way, the number of Christians soon became so great that they could not all meet in one house; and the bishop or pastor's charge became more extensive in the country. New churches were then built in the most distant parts of his charge. This took place in some of the large cities before the end of the second century; but the practice did not become general until after the third century. But these new churches had no settled or stated preachers. The extent of these parishes would require more labor than one man could perform; hence we find that, even in the apostles' days, some of the churches, had a plurality of ministers. At the period of which we are now speaking, one man called a bishop, appears to have been at the head of each of these large churches, with several assistants, who were called presbyters. These he would send out to preach in the different parts of his parish. They could not, at first, bear the idea of settling a pastor over a part of the church, because it appeared so much like creating a division. But gradually, their prejudices gave way to convenience. At first a single presbyter was settled in each of the villages, at the greatest distance from the cities; but the bishops still continued to send their presbyters from time to time to supply the churches in the cities. The bishop, however, was still considered the pastor of the church, and every thing was done at his direction. It was expected that he would know many of the people as possible; and that they would all meet at one communion table. But, when the number of Christians became so great that this could not be done, the Lord's Supper was allowed to be celebrated by the presbyters in all the churches. After this, each presbyter became the pastor of his own flock. Yet, the bishop still preached in the great church in the city. Thus, grew up insensibly, a distinction between the clergy; the bishop of the great church claiming superiority and jurisdiction over the original bounds of his parish, and over the ministers settled over the separate churches within these bounds. His original parish, now being divided into several, assumes the name of a *diocese*, and the bounds of each division, a parish. To the same gradual process may be traced all the higher ranks of prelacy—archbishops, metropolitans, patriarchs, popes. And, all this, had grown up, before the period in which the Nestorians originated.

We shall not attempt, in this place, to set forth the doctrine of *ordination*; but only to show the absurdity of attempting to trace back the authority of ordination through a long line of bishops, extending through eighteen centuries. It is contrary to the genius and spirit of Christianity to suppose that the validity of all its ordinances must depend upon being able to trace back the observance of an outward ordinance through successive ages. Christianity is a spiritual religion; and on this the principal stress is laid, both in the preaching of Christ and the writings of the apostles. They make so little of outward forms, that they never stop to describe them, or to give any minute directions concerning the manner in which any ordinance is to be administered. It is the characteristic of all false religions, that they make much of the exact performance of ceremonies. To be great sticklers for outward forms, therefore, is a mark of self-righteousness, and ignorance of the great fundamental principle of Christianity.

But, if we must be able to trace the ordination of our ministers through a long line of bishops up to the apostles, Episcopalians have as difficult a task to perform as any others. They must go to the Mother church at Rome—the "mother of abominations;" but then they cannot be sure that they have the right succession, for, during a number of years, there were four popes contending for the supremacy; and some of the popes have been excommunicated by others. And how shall we know but the whole succession may have been vitiated, by coming through a man whose office was null and void? Moreover, there is another ground of uncertainty. The early bishops of England, a great portion of them, came from Scotland, not from Rome, and received their

ordination not from bishops, but from presbyters. How shall we know that the succession has not been broken in this way? In addition to this, there is a breach between England and America. The first bishops of the United States did not receive episcopal consecration; and even to this day, American Episcopalians, on this account, are not allowed to preach in English pulpits.

But, we cannot now pursue this subject farther. All these things, however, concur to show that the exclusive claims of Episcopacy belong to the assumptions of Popery, and have no foundation in truth. We do not mean, however, by any thing that we have said, to maintain that the Episcopal Church is not a church of Christ, nor that their Ministers are not Ministers of Christ. We admit that they are, so far as they possess the spiritual qualifications necessary to render them such in the sight of God. But, we deny that they are the only true church, and the only authorized Ministry.

Next week, we shall examine the Scripture authority for Congregationalism.

[For the Boston Recorder.]

## OUR TITLE TO THE SAINT'S REST.

Extract of a letter from the late Mrs. Powers, Ministry at Boston, to a Sister.

The circumstances under which this letter was written, are these. The plague had been raging extensively in Turkey. A few weeks previous Mrs. Dwight and her son, John W., had died of that frightful disease at Constantinople, and at that time, Mr. and Mrs. Schneider were keeping quarantine in a neighboring village, a Greek girl in their family having been seized with it the week before, was carried to the Greek hospital, and afterwards appeared there the very day this extract was penned. During all those weeks of anxiety and peril, Mrs. P. was giving unusual aid to the sick, and preparing for eternity. Under these circumstances of peculiar solemnity, she commenced a letter to her parents, brothers and sisters, with a detail of events respecting the family of Mr. S., and on the following day closed with the extract which follows.

"Aug. 28, 1837. Sabbath.—This has been a very solemn and precious Sabbath to me. We have spent it alone, and have been making a very special examination of our hopes for eternity—of our title to the saint's rest. We have tried to be as thorough in this examination as if we knew that we were to be laid to rest to-morrow. As to our secular concerns, we think we have before us our house in order to depart, and we hope that, our heavenly rest is secure; but this is so transcendently important, that we must carefully review it. My conclusion is, *I know and feel* that I am an exceedingly great sinner—a poor, lost, guilty sinner. But I hope and think that, I am a sincerely penitent sinner—that I do heartily grieve, and am sorry for my sins, as committed against a holy, just and good God, and a blessed Saviour and a precious Holy Ghost. I think that I trust myself completely in Him as my Father, through the death of his well-beloved Son—that I do believe on the Lord Jesus Christ, accepting Him as my whole and only Saviour, and that I am to me exceedingly lovely and precious, more than all the world and all that is in it. I have Him, and confide in Him, and I have no other refuge but His blood. I think I do rely on Jesus Christ as my only Saviour, and the Holy Ghost as my Comforter and sanctifier—that I am an adopted child of God—that I love God, and love all that know Him, and can humbly say, Abba, Father."

My dear friends, do you think that I am secure in the saint's rest is secure? Should I at any time die suddenly, and leave no other dying testimony than this, should you feel that your absent daughter and sister whom you love so much, was at last gone to her Father's house, and that you have seen much in her that was unwelcome and unlovely; but her hope is in the blood of Christ alone, of whom she can say most truly, "Hangs my hapless soul on Thee." Are you satisfied my dear friends, with my hopes for eternity? And let me tell you, my friends, that I have no other hope, but that I have you, my father, my mother, my brothers, my sisters, have you such a hope for your own precious souls? Laying or dying, I do love you each and all, and the dear little ones, and the church [in P.] and all other friends.

My dear friends, all do not love me as I love you; for if we die, I do trust we shall sleep in Jesus, and have no more sickness, nor sorrow, nor sin. [For the Boston Recorder.]

## THE BELOVED DISCIPLE.—NO. XVIII.

HONESTY.

A very valuable watch was once taken to its maker with the complaint, it fails entirely in keeping time. The machinery was examined most thoroughly again and again without success; all appeared as it should, and yet the defect remained. It occurred at last to the maker that the balance wheel might have been touched by a magnet; upon examination this proved to be the case; the introduction of magnetic influence had spoiled the action of the watch. The new heart is a piece of Divine handiwork; easily injured by the introduction of any untoward influence, and specially exposed to perversion by minute influences which escape the notice of an insensitive heart. Follow the heart where it is, and you are soon of spiritual strength, deprived of spiritual joy, and of confidence in the tender love of Christ by the allowance of things doubtful, and especially by your own unbelief to be strictly honest. Dishonesty is the chief source of doubts and distrust of the love of Christ; it may be the single source of your distrust, and you be quite unconscious of it. You will not suppose that I wish here to call your attention to the outward observance of the command, *Thou shalt not steal*. Heaven-wide is the difference between mere abstinence from pilfering the property of your neighbor and the possession of an open, guileless heart, abhorring the slightest departure from strict integrity. Have you learned to set your face as a flint against that casuistry of a deceitful heart which whispers, this thing I ought to have; I have a better title than he who holds it. This thing is small, unimportant, a thing of no value; that thing I have fairly earned, it ought not in justice to have been withheld, and I will take it. This or that addition to a story, will give it more color, weight, or influence, it is a good cause, and I must support it.

Jesus Christ spoke always the simple truth; he presented always things as they were; he did not exaggerate, depreciate, extenuate or palliate. There is nothing in his character or conduct of Jesus that savors of the slightest complicity in dishonesty. Selfishness is the antagonist of holiness; selfishness disregards the rights of others; deviates from the simple truth, covets that which is not our own, invents a thousand specious palliations for departures from integrity.

Follow Disciple, eager to see the love or Christ, heed well this teaching. It stands with its thousand admonitions to oppose the attainment of your wish. Resist with ceaseless diligence and assiduity its solicitations to dishonesty of thought, word or deed. Jesus is truth itself, and into his presence you can never come

with confidence, while burdened with a sense of allowed inconsistency. Resist these solicitations with the specific intention of pleasing Christ in so doing, and you shall have your reward. Let your inward thought be, *I am a child of God; for Jesus' sake I will abstain from all appearance of evil.* How can I do ought that is evil, or even doubtful, and incur the risk of grieving my best friend, and the reproach of my brethren?

The habit of laying open your whole heart, in communion with God, with the utmost honesty, requires a corresponding guilelessness, in your intercourse with your fellow men. Freedom from guile is not a common attainment. Jesus distinguished his disciples by his possession of it, and evidently loved him. Win if possible the same salvation from the Lamb of God, "Behold an Israelite indeed in whom is no guile," and the angel's salvation shall not long be deferred, "O, man, greatly beloved!" D.

## THE CLERGYMAN'S WIDOW.

The reflecting portion of the world sympathize heartily with the sorrows of the widow; and of the sorrows, and varieties of trials connected with all the ills of widowhood, the pensive part of the public have a correct idea; but there is one less of widows whose peculiar kind of change, directed degradation, is but rarely touched upon by those who draw on the sympathies of mankind; and yet of all the tribes of mourners, who may say to those who may pass by, "Is there any sorrow like unto my sorrow?" the widows of the clergy are the most afflicted class; between them and other widows there are no few shades of difference; there is a change—a sad change to all—but to them most of all.

The wife of the clergyman, like the clergyman himself, holds no fixed place among the various grades of society; if humble, she is not even versant among the aristocratic branches of society; if wise, she is more generally found among the middle classes; and, if useful, not unfrequently does she mix with those accounted poor, in the world's eyes; if gentle and prudent, she walks unobtrusively, unobtrusively, the heart of the noble, yet not ungrateful; and, visiting the poor, is yet unimpaired by contact with the lowly. The pastor is still more free, and less affected by caste; to-day the guest of nobles, tomorrow on mountain and moor, the visitor of the wilderness, to-morrow with the peasant and the peasant's children; travel, and the free wind of heaven have given a relish to the humble food which is timely yet affectionately offered; and, if he partakes with the poor man of oaten cake or the more modest potato, a sacred blessing on his honored head goes up from the lost, and that poor household; and the pastor returns home, not less a pastor, nor less suited for the work of the ministry, nor yet for mingling with the great—because, like his heavenly Master, he loved the poor, and because the poor ministered to him of his substance.

Blessed be God! hundreds of such pastors are around and increasing. How honored the wives of such—they live in an atmosphere of blessedness—every day they hear the claims of the poor for relief, which they are enabled by their influence to assist in the discharge of. For the voice of grateful acknowledgement—their home is trodden by the feet of numerous wealthy and kind parishioners—they are familiar with every pastoral movement, and are favored by the Christ of the Gospel, and intercourse of surrounding ministers—their children grow up amid the kindness and attention of many—should even a trifling ailment visit their home, the knock of affectionate inquiry is frequent—should any want be manifested, it is often eagerly yet delicately supplied. The wife of the clergyman is happy and all this, and of usefulness, kindness, and comfort; and if her husband be faithful in the pulpit, and from house to house, and if her own heart responds to every gospel promise, and rejoices in every prospect of the triumph of the cross, and if she is a true follower of her husband, then indeed are her days cast in pleasant places. "Prayer the Lord, O my soul, and all that is within me bless his holy name!"

Thus full and overflowing is the cup of her happiness—it is even dangerous in its ingredients, for like every other happiness, and akin to all of the machinery of devotions, is the hazard of decreasing spirituality; be this as it may, the wife of the pastor is happy, honored, and blessed among women; days dawn in usefulness and prayer, and close in gratitude and peace; the sweet increase of her faith is like the wide atmosphere, and penetrates from the paragon to the remote and most lowly of the habitations of the flock; in one blessed volume of adoration the hearts of all are made one; and what heart so happy, knowing its own gladness as the heart of the pastor's wife? But the wife of the clergyman is not content with this—she is full of the love of her husband, and of the love of her children, and of the love of her fellow men; and she is full of the love of her Father, and of the love of her Redeemer, and of the love of her Lord, O my soul, and all that is within me bless his holy name!"

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gotten; other preachers have arisen more gifted, more adapted to rising exigencies; new plans have obliterated the old, new generations arise; by little and little the old stock drops off, and after many years the widow gazes on her husband's church, and wonders how strange all things have become, since many know not of olden glories and benefits, for they were but children then; others have ceased to remember them, and she is a widow.

The writer of this article at one time learned that he lived in the neighborhood of one such as he now describes. Her husband had been one of eloquence and popularity in his day. Families, in baptizing their children, were wont to call them by the pastor's beloved name. His widow survived him some thirty years. At the time of the writer's visit she was not far distant from the "better land." She was very lonely; a lonely widow, a prophet's chamber in its furniture, the Bible of ancient days on the table; that Bible, and an aged servant, all that stood by her; and there she sat, day after day, "forgetting the world, by the world's forgetfulness; her very existence forgotten, and it was happy work to kneel beside that widow indeed, and, though not of her household of faith, yet loving her for her Master's sake, and for the sake of the work with which her husband was connected, to pour forth prayer on her behalf to the God of the widow. She appeared to be greatly comforted, and doubtless many hurried and busy remembrances were busy in her lone mind. Not long after the papers announced the death of Mrs. . . . , and some who read expressed astonishment, and said, "they thought she had been dead many years."

The families of preachers are often the worst attended to, and while their flocks, "have bread to spare," their own little ones may be hungry. They are also often engaged in plans so gigantic, in studies so profound, in labors so momentous, that they are too apt to forget "what the end may be;" the sickness and the sorrow, the mourning congregation, the eyes of many tears, the dismissal of chance, and pulpit, and vestry, and committee; the platform trodden by other feet, the meeting-house, the voices of the hosts of heaven, occupied by other messengers of truth, and the shroud and coffin, the portion of their earthly tabernacle while white and little ones, to use the language of the beautiful chant of Wolff, "sit alone and weep."—*Literary Times.*

[From the Home Missionary.]

## COMPARATIVE CLAIMS OF THE HOME MISSIONARY CAUSE.

It is exceedingly difficult to speak of the comparative claims of different forms of benevolent effort, without being misunderstood. If an agent or an editor make an urgent appeal in behalf of one society, he is almost certain to be regarded as implying some disparagement of others. It is on this account, that we begin the present article, by assuring the reader, that if he draw from our remarks any conclusion that shall weaken the hold of Foreign Missions on his heart, we shall have produced a result which we deprecate, and intend to counteract by every means in our power. The Missions is the spirit of philanthropy, of the apostles, of Christ. Its prevalence is at once the means and the measure of the revival of true, primitive Christianity; and had we a hundred "tongues of men and of angels," they should all plead for the untiring energy of the work, and urge upon the churches its hearty and liberal support, as essential to a living piety and to the salvation of the world. When we advocate the sister cause of missions to our own countrymen, we do not think of disparaging the claims of Foreign Missions; we are no more than the mother, who begs bread for one child, thinks of robbing its equally loved and equally needy brother. Indeed we can see no essential diversity in the two forms of well doing. The object of missions, both at home and abroad, is to place the people in the way of salvation, and to secure if possible their submission to his reign. The means employed, is the same Gospel; and success, in either case, is the result of the same blessing from on high. The mere circumstance of a geographical difference of the fields of labor, and the consequent diversity of the work, when, therefore, we speak of Home Missions, as entitled to more consideration and a larger support, let no one regard us as intimating that Foreign Missions ought to have less.

It has somehow become impressed on the public mind, that the work of evangelizing our own land is of minor importance, and requires smaller resources than the foreign enterprise. This opinion may have arisen from the greater extent and numbers of the unevangelized nations, or from the fact that various causes, early connected with the work of missions to the heathen, a strong hold on the public mind, before Home Missions were attempted on a large scale. But whatever may have caused the existing proportion of public charity to these two objects, we are persuaded it is not according to the comparative merits of the claims of these two causes. In its just claim on American Christians, the HOME MISSIONARY CAUSE is due to no other.

Our duties modified by our relations.

Whatever duties we owe to the various parts of the world, it cannot be denied that there is a natural order in them. The people of Great Britain, for example, are under stronger obligations to spread the Gospel throughout that island than we are; and for this plain reason, that it is their own home—they are there, with all their knowledge of the case and their means of influence; we, on the contrary, with all our means, are far removed. For the same reason, American Christians have a paramount duty to discharge to their own country. That those with whom our relations are most intimate, to whom we alone have free access, have the first claim on our care, is a principle too plain to need argument. This order of nature we cannot violate, without violating the divine constitution which has given us different relations with different portions of mankind. If, then, we do not make adequate exertions for the salvation of our country, who will make them? Who but ourselves ought to make them? The duty of laboring for the heathen, we share in common with other Christian nations; the duty of converting our own land, we divide with none. The responsibility of the human agency in this work rests upon ourselves alone.

## Emergencies of the Home Field.

And what are the circumstances which demonstrate the magnitude of this duty? One is the fact, that the subject of our Home efforts, is the great nation—great in its physical resources and probable influence; impetuous in its enterprise; tossing like the ocean with popular convulsions, and constantly in jeopardy of being torn by the explosion of the elements which it embraces. Behold these hundred dangers, these three no less threatening are imported from abroad. The territory of this nation is an unlimited and inviting field to which the human swarms are gathering from other lands. The crumbling dynasties of the Old World are sending their materials to reconstruct the fabric which is tottering to ruin. Already the foundations are laid for social institutions such as our fathers knew not. Foreign Papists are planting our fairest territories thick with their schools. Colony after colony of men of a strange tongue and stranger associations are possessing themselves of our soil, and gathering around our ballot boxes.

Facta like these admonish us to do what our

hands find to do for our country with all our might. There is said to be a bill in Europe, from the top of which bursts forth a spring, and that the removal of a single sand-fall of earth may determine whether its waters shall fall into the Rhine, and thus reach the Atlantic; or whether they shall flow in the opposite direction, and mingle with the sources of the Danube, that winds its way through many distant states, and is finally lost in the waves of the Euxine. So diverse are the ends towards which the current of our nation's destiny may be turned; and now is the time, and runs the generation which is to determine which way the stream shall run. A few years have greatly altered the moral aspect of the nation; and a few years more will make greater changes still. An era in our history seems to be at hand, and many a heart is failing for fear of the events that will follow. Whatever is done to give an evangelical type to these events must be done soon. A dollar expended for the salvation of the country ten years ago, was worth two expended now; and the same amount now will far exceed in usefulness what it will not employ until ten years hence. This is the day of our country's salvation; a few thousands of treasure may prevent her ruin; millions might fail to retrieve it! (To be continued.)

## A BETHEL AT SEA.

Messrs. Editors.—In November last, you noticed in the columns of the Christian Observer, the "Remarkable Crew," of the *Delight*, who had then recently sailed in that Brig for South America. The spirit of your readers who feel interested in the spiritual welfare of seamen, will no doubt be gratified to hear that that crew, all of whom save one, are professedly pious men. The following is an extract of a letter from one of their number, to Mr. J. P. L.—of this city: dated at

"Monte Video, Jan. 20, 1842.

We arrived in this port on the 15th, making a passage of 54 days. The Lord has indeed and of a truth been with us. Evidently has the finger of Providence guided us through dangers seen and unseen, while many of our fellow seamen have met with disasters; while many have desecrating than we are, have been swallowed up in the mighty deep, there to lie till the "sea shall give up her dead." Yet we are still on praying ground. This brig has been indeed a Bethel.

The song of thanksgiving and the voice of prayer has morning and evening ascended to a throne of grace, and I trust (with yours) has been accepted as a sweet-smelling sacrifice. O, dear sir, there is nothing worth living for but God. There is nothing in this vain world like the pure religion of Jesus. I count the riches, yes, a princely diadem, but cross and whip, that I may win Christ and gain the crown immortal. Oh! what a treasure I have found—even the pearl of great price; that which moth or rust doth not corrupt, nor thieves break through to steal. Oh, when I contemplate the goodness of God to such a wretch as I am, I exclaim with the Psalmist, "Lord, what is man, that thou art so very mindful of him; or the son of man, that thou regardest him?" Surely not for any good thing I have done. No; it was nothing but love and mercy that our blessed Lord Jesus Christ, in his precious blood, has procured for our sins. Oh! therein was love indeed. Oh! that millions of my fellow-seamen may flock to the blood-stained Cross, and taste of His redeeming love. The Lord has indeed done great things in this ship. We have with our expectations, shipped on the good ship *Zion*. Oh! may the Lord, in his good time, hasten that day when the abundance of the sea shall be converted to him; when all the ends of the earth shall call upon his name. Yea, let the praises of God resound from pole to pole. I long to see that happy day, when every ship shall be a Bethel; when every seaman's heart shall become a fit temple for the indwelling of the Holy Spirit.—Our captain is, indeed, a captain—a pastor—a follower of the Lamb; whose constant care is to instruct the ignorant in the way to happiness, and to improve the minds in the various branches of science of which he is capable.

All hands join in Christian love to you; particularly Charles P., who feels thankful for those tracks you give him; he has distributed some of them in Spanish. The blowy weather has prevented us from visiting the shipping, as we have not yet come to our mooring. There have been several disasters. The ship *Osage*, of Philadelphia, was cast away on the English bank in Rio de la Plata, on the night of the 15th, in a fog. All hands were providentially saved. For the last few days it blew a "Pampero." One American brig, the *George Henry*, of Portland, drove ashore on the night of the 18th, and is not expected to be got off; and it is to be feared that the bark *Ona*, of Philadelphia, which left this port on Sunday morning, is lost, as we have learned this day "that one of her boats was picked up on the beach with four men in her dead." O, how thankful we ought to be for the Lord's kind care and preservation towards us. O my soul, and all that is within me bless his holy name."—*Christian Observer.*

## ROMAN CATHOLIC BISHOPS.

We copy the following from the Daily Courant of the 20th inst:

In an account of the death of the Roman Catholic Bishop England, taken from the *Charleston Patriot*, it is said—"Bishop England was a resident of our city for 22 years, during which period he has presided over the diocese committed to his charge, comprising the States of South Carolina, North Carolina, and Georgia, with singular talent for both civil and ecclesiastical administration." As the Catholic Bishops are appointed by the Pope, whose residence is at Rome, in Italy, it is going great lengths to allow him to extend even ecclesiastical jurisdiction in this Republic. But we have not before been informed, that even by his own power, or through the agency of his Hierarchy in this country, he has attempted to exercise civil jurisdiction among us. If this be the fact, however, it will be well for some person, who has resided within the scope of his authority, to inform the public over what cases that authority has been extended, by what law it was governed, in what way these laws have been enforced, and in what manner His Holiness' decrees and decisions have been executed. If we are not mistaken, this deceased dignitary of the papal church, during his life time, bore the title of "Bishop of Charleston and the United States." We should like to know whether his civil administration was derived from this far-famed tribunal, commonly called the "Holy Office," and to what cases it extended. As the Popish power appears to be rapidly gaining strength in this country, it would be well to have its jurisdiction accurately pointed out and defined, that we Protestants may know on what ground we stand, and when we are safe from its influence, how far we are governed by our own laws, and to what extent we are amenable to his.

The above suggestions and inquiries are not without interest. When we find the secular and political press of our own country talking of the civil as well as the ecclesiastical authority exercised among us by the titled dignitaries of a foreign power, the inquiry certainly is not wholly unimportant. How large a horn has the "Beast" in the United States? In other words, what is the extent of the Pope's civil jurisdiction in this country?—*Ch. Secy.*

## SPECIAL NOTICE.

ER has opened the spacious and SPLENDID STORE, 122 WASHINGTON STREET, (opposite the Custom House,) Boston, with the largest and most fashionable and useful Dry Goods and Clothing Store in the city. The Retail Sales Department is under the supervision of Mr. H. H. H. who is favorably known in this community to all visitors to this establishment. He is attended to by a large and experienced staff of the customers will receive attention at their visits are made PARASIT to will be charged.

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10

nd Quincy. In some

Period of religious influence of these re-

happy and salutary peace and brotherly love of Christians.

Wednesday, P. M. 11. Numbers 10: 29, after received into Rev. M. Mission, being the first religion, which is now where the meeting the number added to nine were baptised.

Supper was then ad of communicants as of unusual interest a weather was unpleasant on the ocean.

belonging that it was general, if not universal.

In a brief address

the Rev. Mr. Sheldon the high degree of sympathy with his church and delegates of the many much religious in feeling, to the happy and, had been excited by the transactions of the day—both pastors and people—greater zeal and diligence to the sentiments expressed in the Park, briefly responded, assuring pastors and people that regards were not devoid of those from abroad, and of visiting that people.

Lord.

If the influence of  
was salutary in increas-  
among that church  
was not less so, in  
hearts of those from  
that occasion to sit  
places in Christ Jesu  
of that higher and  
above, where all the  
sweared and tongue, peo-  
ple meet "before the  
him day and night,

**FRUITS OF**

—It is pleasant to  
up together, as a man-  
nifester witness of a work  
come to our knowledge  
the destitute, by  
spiritual blessings.

A German sailor, one of the meeting and said in broken English, "what I do, I have been among the heroes, and the good give this to help to work," (holding out towards joined the M voyage, and when

Prayer-meeting again, father and mother took wages; but I must be missionaries," (holding out his hand). He was told that his parents. He answered, "Take it, and pray for mine." The mate had used him very much, and he was very sick. He gave seven dollars. "Take this from you," the Bible tells me to love heart to Christ, and died, and left some Christian.

**BAPTIST CHURCH**  
reports the following  
Baptist churches:  
Church, Mr. Neal  
Mr. Stow, 31; Free  
Boston, Mr. Drive  
60; Free, Mr. Co  
Cushman, 30; In  
mond, 29; Total,  
Church in Roxbu  
Cambridgeport, M  
Mr. Leverett, 36  
Medford, Mr. Bos  
ber, 20; Charlesto

**REVIVALS IN L.**  
**TOWNS, Va.** an un  
church, and about  
cured.

**IN STRASBURG,**

Three weeks as much as the Lord.

Twelve miles to Eichelberger's church conversions were made in these cases, the yoke laid down together; the yoke-bearer, yielded alike to the Holy One.

In WINCHESTER has been signally the privileges of the Holy Spirit have occurred; a new use of the Word gently used by me.

SAVANNAH.—The churches of this city and the Charleston O. R. R. are reaping the harvest. The reaper is one of the

public attention.  
AIKEN, S. C.—  
embraces in its eff  
ulation. A large  
not only signed t  
advocating the ca  
more flourishing  
The prospects  
ing.  
REVIVALS.—Th  
Bergen and Berg  
will enjoying a re  
but the ordinary  
Christian piety h

God. 55 have be-  
sa, and 26 to the  
Sinners are still  
the way of life, I  
praying, "O! L  
from us."

ELDER KNAPP  
Elder, that upon  
to his evening dis-  
requests from dis-  
their relatives, as  
him, "I wish, as  
Are you going  
Elder. "I think  
Then I will re-  
reply. At the  
faced his exorci-  
had been prefer-

1







